

The Manifesto.

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No. 1.

MARRIAGE.

DANIEL FRAZER.

MARRIAGE is not a Christian Institution. Why? Those who marry, fulfill the desires of the flesh and of the mind. "Any man who will be my disciple, let him take up his cross daily." Against what? Against the lusts of the flesh and of the mind.

"The flesh lusteth against the spirit, and the spirit against the flesh; these are contrary the one to the other." "Ye cannot serve two masters."

Marriage is not a christian Institution. Why? Because Community of goods cannot be maintained therein. Marriage is not a Christian Institution. It is an animal one. All animals marry. It is of the world. The children of this world marry, etc. But those who are resurrected into newness of life,

do not marry. "I am the resurrection and the life;" all who come unto me in that life, I will in no wise cast off. Those who for Christ's sake—for the higher life's sake, forsake the marriage order, with its private relationships and property, shall have in my kingdom of communal life an hundred fold.

Marriage is not a Christian Institution; the Law of the marriage order is "Me and Mine." Touch me and mine and I will fight. The Law of Communal life is,

"Each shall care for others;
And each to each shall bend;
And all shall fare alike,
Hence wars shall have an end."

Marriage is not a Christian Institution. It is an Adamic one. Its function is to multiply and replenish the earth. The order of Christ's kingdom is to harvest the earth. "An angel came out of the temple crying with a

great voice to him who sat on the white cloud. Send forth thy sickle and reap, for the harvest of the earth is over ripe. And he who sat on the cloud cast his sickle upon the earth, and the earth was reaped.

From the foregoing, we find, that virgin purity is the order of Christ's kingdom. The order of marriage is not purity, therefore, it is not a Christian Institution. Even should that order become perfected, it would still be of the earth, earthy. It will ever remain under the Law of carnal or animal commandment. "Multiply and replenish etc." Should the perfected man and woman come up to the standard of purity manifested by the animal creation, they will do well; but let them not presume to enter the Holy of Holies. Animal life—emotions, have no place therein. Angelic purity, communal life, and divine emotions, can alone enter and abide in the Holy of Holies.

The law of the order of Christ's kingdom is "The love of others, at the expense of self;" and its temporal procedure corresponds thereto. "Unto this last, even as unto thee, will I give a penny." All shall fare alike, as in the virgin order of the Shaker church. The Law of the marriage order, as generally manifested, is, "The love of self, at the expense of the neighbor." Therefore it is not a Christian Institution. Its temporal procedure, is to monopolize the productive forces of creation for selfish ends. And thus prevents the possibility, of all, to fare alike.

Turn the marriage order round and round; and gather up all the facts; and they are found to point but in one direction. That Marriage is not a Christian Institution.

Private property is inseparably connected with the marriage order. Monopoly, Wages, Slavery, and War; is the trinity of that order. The Gentile, or Pagan Christian Church (so called) married, and held slaves. It was not a branch, was not an integral part of the Pentecostal Church. They were distinct bodies; the latter merely allowed and tolerated the former, as an outer court. The Pagan Church was composed of foolish Galatians, carnal Corinthians, of heterogeneous materialists. The Greek, the Roman, and Protestant churches of today, are made up of just such materials. They are the lineal descendants of said Pagan Church, and within the folds of their drapery is found "The sum of all villainies,"—monopoly of the elements of human subsistence, War, Usury, Wages, Slavery and Sexual Abominations.

Mt. Lebanon, N. Y.

PURITY.

MARTHA J. ANDERSON.

PURITY is the divinest thought that can enter the finite mind concerning the Infinite. It is the fountain head of life's immortal stream, the source of every attribute and spring of every blessing. In purity are love and goodness perfect. It is the very essence of Divinity that permeates and infuses the highest spheres; the unclouded light of eternity's perpetual day.

"God is light, in Him is no darkness at all." The purer we become, the nearer we approach Deity; for, "Blessed are the pure in heart, they shall see God." This is the greatest and most precious of the promises given by the Christ-inspired Jesus, whose life exam-

ple—as well as precept—was virgin purity.

Impurity broodeth in secret places, under the shadow of darkness; God is not there; and the mind that harbors unchaste thoughts, or the heart that cherishes unhallowed desires, shrinks from the light with a just sense of shame and disgrace. "Know ye not that ye are the temple of God? If any man defile this temple him will God destroy," by a withdrawal of His pure spirit. It is a law inevitable, "The soul that sinneth it shall die." The written and unwritten revelation of God's eternal truth declares the certainty of this.

What is it that stultifies the sensibilities, beclouds the intellect, drains the vital forces, sears the conscience, turns love to hatred and disgust, and creates on earth a hell? The carnal mind, unreached by moral law. Lasciviousness is the cancer that is eating out the very heart of Society; its dens of infamy are the plague spots of every civilized community, the bottomless pit, where virtue is swallowed up, and demons of vice are generated.

The slimy serpent crawls over every threshold, victimizing the young, the beautiful, and would be lovely, by the secret charms of its magnetic power. It stealthily holds its sway, in our schools, colleges and halls of science, robbing our youth of the potency and vitality of noble manhood.

What hearth-stone boasts of purity's unsullied altar? Whoso still worships there, may "sing of Love, of Home, and Heaven," three words holy and sacred in their significance, and all the outcome of a truly virtuous life.

What means the cry we hear all over the land, the "social evil," domestic

unhappiness, ungoverned households, family brawls, infanticide, feticide, matrimonial dissolution, and an army of neglected vagrant children? God, and his divine laws in nature, are both ignorantly and willfully disobeyed. The earth reels drunk with crime of every name and nature; all springing from the hydra-headed monster Lust! It is the ghoul that is gnawing out the vitals of humanity!

"Whence come wars and fightings among you? come they not hence even of your lusts that war in your members?" "A man is tempted when he is drawn away or enticed by his own lusts." The evil lies within each human heart; and there must the battle begin, for the subjugation and crucifixion of the carnal, generative life, which has brought sorrow and woe to mankind.

The greatest of all wrongs is the sin of transmission, through which, depraved influences are stamped upon the embryotic brain; the consequence is, thousands walk the earth and mingle in society, in whom the inclination and impulse, is stronger to do evil than good. True love is the offspring of purity; and only under its benign control, can properly developed beings be generated.

The praises of virtue were sung by the bards of olden time. Seers declared the glory of the ransomed! Prophets, sages and philosophers, inspired by the Christ-spirit, conquered the impulses of passion, and took upon themselves a perpetual vow of celibacy. In ancient temples, vestal virgins were sheltered and secluded far from the eyes of a carnal world; kept for holy purposes, they were vessels of honor, through which the word of God could flow to man.

The baptized Jesus inculcated purity

foremost in his system of ethics. The teachings of the apostles, whether to Jew or Gentile, held up this heavenly principle, or attribute, as the highest point of human attainment; recognizing the fact, that because of low conditions, few would be able in this life, to bear the cross and practice the self-denial necessary to reach the perfect state of angelic purity.

In every heart—no matter what the education or the ignorance, there lingers a hope of probation; and though long and dark be the night of error and sin; there will sometime be kindled a desire for something superior and more soul satisfying, than the fruits of a sensual life. Then will come an awakening. God's pure spirit, brooding over the chaotic elements of the soul, shall find access to its most secret chambers; in its deepest recesses. His searching light will shine; the dawning of a new day will break upon the vision; the first thought that shall fill the mind will be purity! The first step of spiritual progress will be to "cleanse the heart from all filthiness of flesh and spirit;" then will the ascent upward be comparatively easy.

Purity is light, it gilds the mountain tops of God's everlasting goodness, and in its fullness alone, will the soul ever find peace and rest, or realize the blessing—that is vouchsafed to every human soul,—immortality and eternal progression!

Mt. Lebanon, N. Y.

It is not the changes of stature, or position, or circumstances, or anything else that can be seen outwardly that makes or unmakes character, but it is the changes that are made silent and unnoticed in the hidden chambers of mind, where formless and vague lies the material out of which motives are shaped and character is builded.—E. A. S.

SELFISHNESS.

GILES B. AVERY.

WHAT keenness of the vision e'er can spy,
Or what expanse of imagery descry
The myriad varying forms of selfishness,
Its giant growth, or pigmy littleness!

In one sense, selfishness is ogle eyed, but, its fondness is with the hope of bringing *all* the treasures home to self. Its side glances are to lure for *personal*, not *social* enjoyment; for the sake of personal gratification and advantage, selfishness disregards *all* the rights and feelings of other persons; and the character of selfishness assumes as many forms, and different hues, as there are different dispositions in men. So each selfish person has a shrine of his own, at which he worships in greed!—A self-sanctum, within which no other being may intrude.

The existence of the monster is only possible, in the immediate neighborhood of other beings; it could not exist in a person living alone, on a desolate island! Thus its pigmy littleness and meanness is manifest in an habitual longing for, and reaching after, that which justly belongs *to*, or should be shared *by* another.

Selfishness aspires to make the Universe its tributary, for it the ocean should disgorge its pearls; the mines their glittering gold; the fields their gorgeous flowers and sumptuous gustatory fruits; the air its feathered songsters; and the earth its teeming millions of servile life to man. To selfish greed and ambition unnumbered millions of the human family have sorely worn harsh slavery's galling chain; for sordid self's lust of power unnumbered millions have been shorn of life, and made to bite the dust in pangs of sorrow too deep for human tongue to utter.

But, whose lives alone for self, dwells in a narrow prison cell, bereft of all the blissful benedictions and grateful oblations of hearts gladdened and blessed by liberal, generous souls! Those sweet sympathies of loving spirits that steal softly into the memories and beguile the otherwise lonely hours of the benevolent, like doves bearing in their beaks an olive branch of peace, or like the flitting humming bird that has sipped from flower to flower of their generous grace returns with sweet mellifluous contribution to give gustation pure and heavenly to every thoughtful moment, all these blessings which make for liberal souls consecrating life, time, treasure to the greatest good of humanity a heaven, these, the pigmy selfish soul has barred from his home, his closeted mind and imprisoned spirit and interest! To him no voice they speak, no soothing tune they sing, no taste to sweets is made a guest!

The honest agriculturist, or orchardist, who plants the noble tree for fruit in a rich and mellow soil with wide expanse for nourishment, in quick returning years finds ample growth of trunk and limb, profuse of bloom, and, following bounteous stores of golden fruits to feed, not only himself, but the hungering multitude, and, in its harvest home his heart is glad. This is the characteristic of the "liberal soul that shall live by liberal things,"—the character of those who are truly consecrated to toil in the vineyard of the Lord.

But, the character of the selfish soul is like an orchardist who should set an infant apple tree in a quart bowl, hewn out of a solid rock, and filled with sand, no expanse of earth, rock-bound on every hand; no richness of soil; of nour-

ishment bereft; no room for expansion of root, no growth of trunk, nor expanse of limb; no fragrant foliage or flower, no recompensing fruit!—The baby plant shrinks in its tiny field, and, withering, dies!

And, now, in vision thus we behold the final goal of utter selfishness, Enthron'd upon a pillar, pois'd in ambient air, Its narrow walls hide all its treasure rare! Beneath, above, around no int'rests meet nor blend, No love flows to it, nor affections trend! And, though from hoarded wealth, like Andes high, And though its art with Phidias may vie, Its monumental bulk, like Babel's tower, Reached upward to the skies, and dazed with power, 'Tis art without a patron to commend, A tower, without a chieftain to defend! 'Tis prowess, ne'er a patron to its throne, A Shrine! No worshipper, but self alone! And, though a hoard of all that earth may boast, Exiled from time, 'tis emptiness, at most! The Selfish Captain, anchor'd at his goal, Of sailors' rest, anchor'd in waters shoal, No more his merchandise can bring him gain, No more his fragile bark a freight sustain! The Selfish mariner, on time's wide sea, Is lost to all the world, but selfish Me!

Mt. Lebanon, N. Y.

IMPETUS.

MARY WHITCHER.

My impetus is love to God,
And love to all his creatures;
For Him I walk the narrow road,
For him, extend my labors.

The flowery mead affords a joy,
The song of birds a pleasure;
But without heart to do for man
I've no abiding treasure.

The eye and ear ne'er satisfied,
The selfish heart still craving,
Must for a goodness be denied,
Which is, the world-wide saving.

To follow Christ in very deed,
We're broad in our endeavor,
And feel our own, another's need,
As felt the lowly Savior.

Canterbury, N. H.

Our thoughts are character moulds, they shape our language and actions.—*R. A. S.*

TREASURE IN HEAVEN.

BY JOHN G. FARR.

[What I spent I had; what I left I lost; what I gave I have.—Old Epitaph.]

EVERY coin of earthly treasure
We have lavished upon earth,
For our simple worldly pleasure
May be reckoned something worth;
For the spending was not losing,
Though the purchase were but small,
It has perished with the using,
We have had it—that is all.

All the gold we leave behind us,
When we turn to dust again
Though our avarice may blind us,
We have gathered quite in vain;
Since we neither can direct it,
By the winds of fortune tossed,
Nor in other worlds expect it,
What we hoarded we have lost.

But each merciful oblation
(Seed of pity wisely sown,)
What we give in self negation,
We may safely call our own;
For the treasure freely given
Is the treasure that we hoard,
Since the angels keep in Heaven
What is lent unto the Lord!
Selected.

EDUCATION, No. 3.

The Folly of Ignorance.

CALVIN G. REED.

"The truest characters of ignorance
Are vanity, pride, and arrogance;
As blind men use to bear their noses higher,
Than those who have their eyes and sight entire."

"By ignorance is pride increased;
They most assume who know the least;
Their own self balance gives them weight,
But every other finds them light."

"Ignorance is the parent of many injuries."

"The hopes of a man void of understanding are vain and false."

"Wisdom is very unpleasant to the unlearned: he that is without understanding will not remain with her."

"He that wanteth understanding, will think upon vain things: and the foolish man erring. imagineth follies."

"Go not to him that hath no understanding; beware of him, lest you have trouble."

"Sand, and salt, and a mass of iron, are easier to bear than a man without understanding."

"Sloth is the mother of poverty. Idleness is the root of all evil."

"The way of the slothful, is a hedge of thorns. Idleness is the sepulchre of a living man."

"The sluggard is wiser in his own conceit than seven men that can render a reason."

"Idleness is the parent of want and shame."

"I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo it was all grown over with thorns, and nettles had covered the face thereof, and the stone-wall thereof was broken down."

"An idle brain is the devil's workshop." "The devil tempts others, but an idle soul tempts the devil."

"Though thou shouldst bray a fool in a mortar, among wheat with a pestle; yet will not his foolishness depart from him."

This is the experience and testimony of Solomon, and of the wise and the intelligently good of all times and of all nations. The entire catalogue of wise maxims, like the ones quoted, characterize sloth and idleness as the morphia of ignorance; and ignorance as the vacuity of indolence; and the united obnoxious trinity, the incubators of all vice and of all crime, as the demon offspring of Folly, clothed with the tawdry garments of shame, dishonor, pride, vanity, arrogance, insipidity, servility, and superstition; the true insignia of the slaves of temptation and of sin.

When the avenues of knowledge are free to all, as water, air, and sunshine, it will be a positive sin of omission to remain ignorant. It is not only a great wrong to one's-self, but to society. No one has a just excuse for being ignorant, when he might and ought to be intelligent and wise. The secular law does not exculpate the transgressor from the penalty of his crime, on the plea of ignorance; for it claims, that no one has fulfilled his obligations if he does not understand his legal responsibilities. This is true of every system of laws, be it physical, intellectual, ethical, or psychical.

Time was, when ignorance, was counted bliss; blind faith, wisdom; mystery and superstition, religion; and physical tortures, the portals to the mansions of the blest. But these dark clouds of irrational belief, are fast being dissipated from the atmosphere of the educated, who intelligently trace consequence to sequence, effect to cause.

One of the marked characteristics of ignorance is, a servile acceptance of the teachings of the past, especially where they assume a religious aspect; as though infinite wisdom and understanding centered there, and it was only left for the present and future generations, to gather virtue from the overflowings of their superior wisdom and knowledge, or imputed plenary inspirations. Hence arise the divine right of kings and potentates, and the more divine right of priests, to rule the common people with despotic sway.

So long as tradition formed the chief source of transmitting information from generation to generation, this assumed and accepted divine right was easily exercised over the ignorant multitude,

whose superstitious fears urged them to the commission of almost any and every inconsistency, and the acceptance of the most revolting rites and ceremonies.

Hence the past is only beneficial to us for the truths it contains, and the ability it confers upon us to eliminate truth from error. But when we trace the historic page, whether sacred or profane, we find:

"More proselytes and converts I accrue
To false persuasions than the right and true,
For error and mistakes are infinite,
While truth has but one way to be the right."

A prime cause for the perpetuity of error, lies in the morbid inclination of the masses to leave investigation to the few, and to accept deductions without apparently questioning the truth or falsity of propositions. Finding it easier to follow than to lead; to imitate than to originate; to accept than to reason; to be dependent than self-reliant; to be ignorant than to toil for knowledge, understanding, wisdom, truth; mankind, in general, have groped their way through the mazes of error, blindly following blind guides.

History, and the literature of the nations, present more of human weakness, error, and degradation, than of wisdom, virtue, and strength. Ante-deluvian traditions characterize the race as monsters of folly and wickedness: whose hearts were only evil and that continually. Post-deluvian records exhibit the blind folly of the people in fulsome measure, instanced in the building of the tower of Babel; the forty years wandering of the Israelites in the Wilderness; the superstitious creation of myriads of tutelar deities and demigods with idols to represent them; and the demoralizing rites and ceremonies practiced by them in their sacrifices and offerings at their sacred altars and festi-

ities, by all nations down to the Druids of the British Isles. Added to these are the irrational beliefs in metempsychosis, incarnations, atonements, and their mythical marvelous legends, rendered hoary by age, and sanctified by the imposition of bloody priests, gladiatorial shows, inquisitorial tribunals, and cruel deaths.

Down to the invention of movable types, and the blessing of the enlightening and redeeming printing press, rendering the dissemination of knowledge easy, it was an age of inconsistent and impractical marvels. Immoralities, rapine and turmoil and terrorism prevailed, that never would have had an existence, had it not been for the stupid ignorance of the people.

But the end is not yet. The millennial day of triumph lies still in the future. Vast areas of mental, fallow ground and wilderness land remain to be brought under cultivation and fruition. Dense clouds of mental, ethical, and psychical darkness are to be dissipated from the ethereal sky, before the Sun of Righteousness shall arise with healing and refulgent glory, and humanity shall be eliminated from the thralldom of ignorance and error, by the knowledge of the Lord that shall cover the earth as the waters cover the sea.

It is written: God winked at these times of man's ignorance, but now he calls upon all to repent, and be wise, and to know the Lord from the least, even unto the greatest of them; to arise and shake themselves from the slavish bands and chains of ignorance, and to shine with the glory and splendor of intelligence, understanding and wisdom.

The divine Teacher of Nazareth, oft-

en hurled his incisive philippics of condemnation at the ignorance of his hearers, and by the wise demonstration and application of a grand proposition, taught them an important truth. What could have been more apropos, or what could have more strongly condemned the religious intolerance and ignorance that prevailed among his disciples, than the utterance of the humiliating truth: "The children of this world are, in their generation, wiser than the children of light!" A statement paramount to saying: "This is to you a dishonor! It ought not so to be!"

In the memorable sermon on the Mount, in which Jesus propounded some very important principles of christian ethics; when about to close, he enjoined it upon his disciples, to seek first the kingdom of heaven and its righteousness,—light, wisdom, intelligence, truth; and not follow the example of the foolish gentiles, who sought earthly treasure in eating, drinking, and clothing. Seek the greater which includes the lesser, and you will ensure both. This was counseling to observe Heaven's Order; things of first importance first, leaving the broad uncertain road of ignorance which leads to destruction, and take the straight and direct highway which leads to perpetual life and bliss.

The very commencement of the mission of Jesus Christ, was to a people who sat in darkness, and the region of the shadow of death:—Gross darkness. The lightening which rifted the clouds of this intense Plutonian darkness: "Repent, for the kingdom of heaven is at hand," is still lighting the dark recesses of ignorance, revealing the truth that God is not only love, but that in his eternal archives, are stored all the treasures of wisdom and knowledge.

Mount Lebanon, N. Y.

(TO BE CONTINUED.)

SIGNS.

Where spades grow bright,
And idle swords grow dull;
Where jails are empty,
And where barns are full;
Where field-paths are
With frequent feet out-worn,
Law court-yards weedy,
Silent and forlorn;
Where doctors foot it,
And where farmers ride;
Where age abounds,
And youth is multiplied;
Where poisonous drinks
Are chased from every place;
Where opium's curse
No longer leaves a trace—
Where these signs are
They clearly indicate
A happy people
And a well-ruled State.

—From the Chinese.

NOTHING TO DO?

"Nothing to do!" in this world of ours,
Where weeds grow up with the fairest flowers,
Where smiles have only a fitful play,
Where hearts are breaking every day.
"Nothing to do!" thou Christian soul,
Wrapping thee round in thy selfish stole?
Off with the garments of sloth and sin,
Christ, thy Lord, hath a kingdom to win.
"Nothing to do!" There are prayers to lay
On the altar of incense, day by day;
There are foes to meet, within and without;
There is error to conquer, strong and stout.
"Nothing to do!" There are lambs to feed,
The precious hope of the church's need:
"Strength to be borne to the weak and faint,
Vigils to keep with the doubting saint."
"Nothing to do!" and thy Savior said,
"Follow thou me in the path I tread."
Lord, lend thy help, the journey through
Lest faint, we cry, "So much to do!"

—Baptist Weekly.

If you wish to appear agreeable in society,
you must consent to be taught many things
which you know already.

A MAN should never blush in confessing errors,
for he proves by his avowal that he is
wiser to-day than yesterday.

DAVID PARKER.

BY H. C. BLINN.

"My weary feet have found a resting place,
No longer need I roam;
For in the blessedness of perfect love,
I've a home sweet home.
I've a place to lay my heavy burdens down,
A refuge from the storms that come.
O blessed tho't! the hope of life fulfilled,
I've a home sweet home."

David Parker was born in Boston, Mass., May 12, 1807 and was admitted to the Society in Canterbury in the year 1817.

Entering the religious order at so early an age he grew gradually and substantially into every interest that made it his home as well as the home of his many gospel fathers and mothers.

At this date the Society was able to afford their children a good and thorough education, sufficient for all practical purposes.

This privilege was so well improved in connection with a religious discipline that at the age of nineteen years David was appointed assistant Trustee. From that time till the date of his death Jan'y 20th, 1867 he was known as one of the most active, as well as honorable business men of the State.

He was genial and in conversation very interesting.

A characteristic notice was published in the *Boston Journal* in 1862 which may be said to quite fairly represent the man. "Everybody knows David Parker, one of the chief managers at Shaker Village, N. H. I have known him ever since he was a boy. Brought up under the direction of the honored founders of the Society, Francis Winkley, Israel Sanborn and others, he combines their industry, thrift and shrewd-

ness, with a remarkable development of the New Hampshire yankee, which has enabled him to keep up with the progress of the age in transacting the extensive business of the Society.

Mr. Parker is an upright man. Nobody except some poor specimen of humanity, who may, perchance, have undertaken the difficult task of outwitting him in a bargain, ever pretended anything to the contrary. In the matter of attending to the peculiar rites and spiritual welfare of the Shakers, his people know how to appreciate him better than many others.

He is a man of business.--Now I see him at half past eight o'clock in the evening, after the arrival of the last train from Boston, ready for a hasty supper at the Eagle Hotel, and then a drive of twelve miles to Canterbury to sleep. Now you will find him looking over Shaker wood lots in the wilds of New York. Again you will meet him in Washington, Buffalo, Philadelphia or New York, always with an eye to business, whether he happens to make a call on the President or the proprietor of a wholesale drug store."

In May 1837, David Parker was appointed to the order of Ministers. While officiating in this capacity he made his home, about one half of the time, in the Society at Enfield, N. H.

In October 1846, he was again called to take charge of the financial interests of the Community.

During the inquisitorial arraignment of the Shakers before the Legislature of New Hampshire in 1848, he acquitted himself as an able advocate in defense of his home and friends, against the vilest insinuations as well as the direct defamatory charges of a class of men and

women, who had at a former date been members of the Shaker Societies.

Assailed, as he was personally, by a modern Jeffrey, with the most vituperative appellations, he withstood the charges with all the calmness of a Baxter. The poisoned arrows fell short of their mark.

Enjoying as he did a remarkably strong constitution, with an active elastic mind, he was enabled to project and execute a very large amount of business till within a few weeks of his death.

Surrounded by a large circle of friends, and in the glory of his usefulness, he passed from this life in the 60th year of his age.

Canterbury, N. H.

THE SHAKERS.

—
AGNES E. NEWTON.
—

WE occasionally find, in the periodicals of the day, candid descriptions of this people and their religious belief, by those who have, or are, honestly investigating the same. We also find the most absurd articles written by those who have made, as they state, a visit of two hours or more to some Shaker Settlement; and from this brief acquaintance attempt to describe a people, of whom they know so little.

Whether the Shakers are at fault for the wide spread ignorance concerning themselves, or whether as Paul declared to the Corinthians: The natural man discerneth not the things of the Spirit of God, we will not attempt to decide; but will make reference to the question so often asked. "Do the Shakers consider themselves the only true Christians?" The word Christian, clearly defined, signifies, one whose life inwardly and outwardly comports with the doctrines of

Christ. Wherever individuals of this class are found, whether within, or without the pale of the Church, we must acknowledge them to be the followers of Christ. He declared, My kingdom is not of this world, My disciples will not engage in the practice of war. We infer from this, that he intended his followers to be advocates of the principle of practical peace.

How different from the testimony of Christ, was the course pursued by Constantine, who through scenes of blood and carnage, established himself at the head of the so called Christian Church. How unlike the cross of the meek and lowly Jesus, was the interpretation which he rendered concerning the one that appeared to him in a dream.

The forsaking of all the selfish relations; which constitute the generative earthly life, was clearly enjoined by Christ upon those who would be his followers. "He that forsaketh not all that he hath cannot be my disciple." Observe the comforting promise made, by him, to those who had made this sacrifice for the Kingdom of God's sake. Luke, xviii., 29, 30.

Again, "A new commandment I give unto you, that ye love one another as I have loved you." John, xiii., 34. The words of the poet in the "Vision of Echard" harmonize with this beautiful text.

"Who counts his brother's welfare
As sacred as his own;
And loves, forgives and pities
He serveth me alone."

This is a faithful criterion, by which churches and individuals may be judged. Where this evidence of discipleship is wanting, has the testimony and life of Christ been fully recognized?

The Shakers have accepted the Christ

life while upon earth, as did Jesus, who himself declared, "Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it." Matt. vii., 14.

Canterbury, N. H.

GROWTH.

ANDREW BARRETT.

THE soul which cannot die, merits all the moral, intellectual and spiritual improvement we can possibly give it.

A spirit form to live forever, should be making continual advances in virtue and wisdom. A well cultivated mind regards the body, merely, as a temporary prison, holding it until the long looked for hour comes when it can break the prison doors and soar to the heights of heavenly felicity; become the associate of advanced minds who have gone before, to that blissful Eden where their longing spirits are to be satisfied by the realization in full of those joys for which they have so earnestly prayed.

Are we not living for Eternity, and our life record, will it not condemn or approve in the ultimate?

Our heaven is to be formed of our life, thoughts and actions. Like the Mason who places one block upon another in the rearing of the earthly mansion, so do our thoughts and actions stand upon one another in rearing our heavenly mansion, that is to be our Eternal Home.

Jesus said, "The kingdom of heaven is within you," meaning that all the faculties for enjoying heaven is given to every understanding soul, and to insure a certain passport and safe anchoring in that beautiful haven, we must grow and develop those faculties at every opportunity.

Growth consists in action. Where there is no action, there is no growth. Action invigorates and warms up soul and body. It puts fire into the individual, that keeps the blood (which is the life) in circulation.

On one of the Huguenot churches, stands the emblem of a flaming cross, with these words,—“Burning but not consumed,” emblematical of the true Christian character. The Cross is every where a sign of both war and peace. War against sin until the banishment brings perfect rest and peace. The Prince of Peace brought the sword and the sword shall finally bring peace.

A Romish conception of the sacred heart, is a heart of flame. Why should not the new heart be the same? The work of God always was and always will be, forever onward and upward, from the earthly to the spiritual; from the terrestrial into the angelic.

The Church of Christ should be the lamp, giving forth light to the nations around; a city on the hill, all aglow as it catches the first rays of the rising “Sun of Righteousness.” Should not the church be also a living body, a center of attraction to draw souls into its embraces for life and salvation? Let its members be alive with the spirit of God, and let their singing ring out like peans of victory, and prayers throb with faith and desire, and testimonies come warm from experience; then will be the evidence of the presence of that life giving Spirit, and souls are born anew into the resurrection order.

Harvard, Mass.

THE proper way to check slander is to despise it; attempt to overtake and refute it and it will outrun you.—*George Eliot.*

GOD'S SCHOOL.

RECITATION FOR ADVANCED SCHOLARS.

ONE by one, as the days go by,
To learn our lesson we bravely try;
For every hour some task is set—
Difficult, easy, short or long;
Whether we come to it weak or strong—
Somehow or other it must be met.
Graded well is this school of ours;
Each one's duties within his powers.
His task the thing that he needs to know;
Many a time does the page grow dim—
Before tired eyes the hard words swim,
And the hours go by so slow—so slow!
Various ages the class room share—
Flaxen ringlets, and thin, gray hair
Both fall over the lesson books.
Often the little ones laugh in glee
As beautiful words their bright eyes see,
While the aged sigh with thoughtful looks.
Skillful teachers assembled here
Toil unceasingly year by year;
Never mistake in their work was known.
Only the scholars, weary and vexed—
Idle, impatient, tired, perplexed—
Suffer from errors all their own.
The Spirit teaches the highest class;
Time takes all as they onward pass;
Joy is claimed by the happy few,
While Experience, Care and Pain
Treasures of knowledge help us gain,
And Memory hears the grand review.
But patiently learning, day by day,
We are waiting to hear the Master say
That our school day's work on earth is done
And after this last, long term shall pass
To be transferred to this upper class,
Where advanced work is begun.

—*New Eng. Journal of Education.*

“It is far more blessed to give than to receive.”

ASENATH C. STICKNEY.

As I peruse the neatly printed pages of our “Manifesto,” and take special cognizance of the names of its liberal contributors, I am forcibly impressed

that in this regard, as in alms-giving, "It is far more blessed to give than to receive." My thoughts linger more especially upon the names and characters of our honored veteran writers who in our view justly belong to the class of the "more blessed," in every sense of the expression.

Therefore, we the army of happy recipients feeling ourselves under great obligations to you as public teachers ask you to accept this day a tribute of gratitude for your constancy in advocating the principles of a religious truth which has sanctified and blessed your individual efforts, for so many long years.

"Venerable worthy friends! ye come down to us from a former generation, as it were," bringing your well-earned treasures, greeting us with your practical testimonies, and laying your precious pearls of thought, at the very feet of inexperience; thus guiding and blessing those who should be your successors in the life and ministry of a pure, an exalted christianity.

Is it possible? we ask ourselves, for us to forget to love, appreciate and honor the names and characters of such representative writers.

We trust not, and hereby we pledge ourselves anew to live by the precepts which you have so wisely given. For we are witnesses that a life-time of personal practical goodness enables you to present us a genuine religion a proof of self-denial. Yea, Self-denial the only key yet fashioned to unlock to souls the mystic realm of spiritual peace wherein you dwell. May God continue to bless you as "givers" in His cause is our prayer.

Canterbury, N. H.

Do to-day the nearest duty.

THOMAS.

FLOYD C. FIELD.

THOMAS WAS a faithful follower of Jesus, although by some he is called the doubting disciple, yet among all of the disciples of Jesus there was not one who obeyed his mandates more willingly than Thomas.

His doubts were the results that would naturally follow, a man of deep thought and careful investigation.

Comparatively speaking we know but little of his life, but wherever he is spoken of we can not help but admire his spiritual heroism, and all Believers can undoubtedly see that his obedience to Jesus is worthy of emulation.

The first notice we have of Thomas was the speech he made when Jesus had concluded to face the dangers which awaited him, in Judea, on his journey to Bethany. Previous to this the Jews in Judea were about to stone him but he escaped the danger by going beyond Jordan.

While teaching in that region the sisters of Lazarus sent word to Jesus that their brother was sick. After remaining two days he said to his disciples "Let us go into Judea again." But his disciples began to oppose him; they said "Master, the Jews of late sought to stone thee and goest thou thither again?" Yea, here were chosen disciples of Jesus coming up in opposition against him seemingly forgetting that he was the lead that should be obeyed. Thomas joined them not in their opposition. He had too much faith in Jesus as his spiritual guide to oppose him in any particular.

"Let us also go that we may die with him," were the heroic words expressed by Thomas. What faith he must have had in the Bridegroom of the regeneration, willing even to sacrifice his own life if by so doing he was acting in obedience to the wishes of his Master and leader.

If all who dwell within Zion's walls were obedient to the will of God, and had faith in the Bridegroom and Bride as the foundation pillars on which rests the new heavens and the new earth, and possessed the courage and heroism of Thomas, Zion's walls would again shake with the power of God and we could

feel the presence of the beloved Father and Mother of the new dispensation in our midst, and realize the shower of divine love which would be wafted to us from the throne of the Infinite. Yea, Thomas' own brethren opposed him but he could say as did Paul, "None of these things move me neither count I my life dear unto myself, so that I might finish my course with joy and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God." The next notice we have of Thomas was during the last supper, Jesus was endeavoring to comfort his disciples for he knew that he would soon be crucified. Therefore he said to his disciples, "Whither I go ye know and the way ye know." Thomas immediately spoke and said, "Lord we know not whither thou goest and how can we know the way?"

Look at the cautiousness of this disciple. He was afraid that he might make a misstep or go contrary to the will of God, therefore, he wanted Jesus to make known to him what he should do and how he should walk.

What wisdom and childlike simplicity is here shown in Thomas. He knew who to ask for light. If he had doubts he made them known at the proper place. He did not open his mind to his brethren in the gospel and ask them what he should do or burden them with his troubles, but they were all carried to the first anointed in God's order.

The last, important notice we have of Thomas transpired a few days after the crucifixion of Jesus. His ten brethren were trying to convince him that they had seen their Master and conversed with him since his execution. Thomas was astounded, he doubted, he thought they might be mistaken; he thought strange that this occurrence should happen while he was absent from them. He no doubt listened to them attentively, but it gave him no comfort. He remembered the language of Jesus, viz. "I will not leave you comfortless I will come to you." Thomas realized that he had been a faithful disciple, therefore, he was entitled to the same privilege that the other disciples had enjoyed. Jesus had promised to comfort him as well as his brother disciples. Therefore he would not be satisfied until he could see the same

truth demonstrated, He wanted to know for himself. Hence, he said, "except I shall see in his hands the print of the nails and put my finger into the print of the nails and thrust my hand into his side, I will not believe."

God will manifest his power to any people who will show by their life that they have faith and implicit confidence in his promises. "Heaven and earth shall pass away, but my words shall not pass away." "I will come to you." These words Jesus spoke and Thomas realized that they were spoken to him, therefore, he relied upon them and expected their fulfillment.

God wants all of his people to realize for themselves the truth of the gospel. The testimony of others will not suffice but he wants us to feel the presence of his Holy spirit within our own heart. That only will bring comfort and consolation to a true child of the kingdom.

The next time the disciples assembled Thomas was with them. After the doors were shut, Jesus came and stood in their midst and said, "Peace be unto you." Then saith he to Thomas reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side and be not faithless but believing."

"And Thomas answered and said, My Lord and my God." Jesus saith to him, "because thou hast seen thou hast believed," blessed are they that have not seen and yet have believed.

What satisfaction Thomas must have derived from this demonstration, so ardently longed for. Yea, this disciple was not easily deluded. If he saw Jesus he wanted to recognize him. He knew he was going to preach to a world of unbelievers; those who would assert that he was laboring under a delusion, therefore he wanted positive evidence concerning the presence of Jesus, then he would be better prepared to battle the world and meet the arguments which would emanate from Satan and his emissaries.

The print of the nails, the pierced side he clearly recognized, not in the midnight darkness but on a bright spring morning. This was a spiritual demonstration under test conditions therefore Thomas was thoroughly satisfied.

God is willing to satisfy the longings of all honest seekers after truth. Wherever there is a fundamental want inherent in man there must be a corresponding provision.

"My Lord and my God." How much is there involved in these words. It clearly demonstrates that Thomas was a "Believer" for he recognizes God through him who began the blessed work of "regeneration" which finally culminated in the second appearing of Christ being manifested through the female by which a spiritual relation was formed between the two Anointed Ones. Thereby they have become the foundation pillars on which rests the new heavens and the new earth.

Thomas saw and believed but "blessed are they that have not seen and yet have believed."

God saw that Thomas required a powerful demonstration to prepare him for the work which was set before him. God deals with men according to their needs but the same manifestations have never been repeated in the world's history, therefore all cannot be eye-witnesses to the demonstrations of God. It was so in the days of the disciples, and it is none the less now.

Many believed the gospel that were not present at the Pentecostal Baptism. Many to-day believe in the Second Appearing of Christ who beheld not the glory of his coming; many are to-day believers in the Christ life that never were eye-witnesses to powerful manifestations of God. "Blessed are they that have not seen and yet have believed."

May we all have faith in the Gospel of Christ and stand firm on the principles which were manifested in the days of Mother Ann and we will be endowed with heavenly wisdom which will free us from all the errors of the world and place our feet upon the solid foundation of truth which will stand forever.

South Union, Ky.

Do not be troubled because you have no great virtues. God made a million spires of grass, where he made one tree. The earth is fringed and carpeted, not with forests, but grass. Only have enough of little virtues and common fidelities, and you need not mourn because you are neither a saint nor a hero.

UNION.

FLORA WILLIAMS.

"So we being many are one body in Christ, and every one members one of another. Rom. xii., 5.

All mankind are bound together by a certain bond of fellowship. The remoteness of the situation in which we are placed does not affect this connection, but rather tends to strengthen it, as we see in the commerce of different nations and in mutual exchange of commodities.

The inhabitants of one country cultivate fruits for the consumption of those of another; and the inhabitants of other countries in return produce articles of manufacture for their use, thus one gives that which the other needs, and both are provided.

There are various distinctions or grades in life; the lowest are useful as well as the highest; the rich benefit the poor, and the poor labor for the rich. Governors protect their subjects and every loyal subject contributes to the support of its Governor; in this way the interests of leaders and people become one.

There is no such thing as independence, and were it not for ignorance and pride, we should never think of it.

The laboring class are the basis of society, and why not? The foundation of the wall sustains the superstructure. A larger building requires more support than a smaller. The higher we rise, the more we possess, the less claim we have to independence; now if this be true in the natural order of things, it is pre-eminently so in the christian life. And it is in this light that Paul so frequently speaks of it. "I say through the grace given unto me to every man

that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God has dealt to every man a measure of faith."

To show how important it is to manifest a mutual dependence he remarks, "The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of thee. Nay much more those members of the body which seem to be more feeble, are necessary." They all have their respective places and uses. Each is necessary; essential to the beauty, strength, happiness, and the perfection of the whole. Why then should we set at naught a brother?

The Christian church would never have been reduced to its present disjointed state if the members had not been beguiled from the simplicity found in the religion of the meek and lowly Savior; and instead of the peace and harmony that should pervade the Christian world we have strife and discord.

Indeed how can we call ourselves the disciples of the Prince of Peace if we do not abide by the principles so clearly wrought in the life of our pattern? He said, "Then are ye my disciples if ye love one another."

According to this we must not live for ourselves. Each is to live for the good of each and for all. "With brotherly love; in honor preferring one another."

Even an indulgence harmless in itself, is to be avoided if the peace of a weak conscience will thereby be destroyed.

Such was the example of Jesus Christ and such is the duty of those professing to be his followers.

Canterbury, N. H.

Idleness is inconsistent with a christian life.—J.

THE REWARD.

NANCY G. DANFORTH.

WHEN Jesus was asked by the rich man what he must do to inherit eternal life, his reply was, The first thing to be done, is to sell and to give to the needy, all your selfish, private property. You cannot receive the blessing you seek, or live the life of self-denial which I live, while you are encumbered with earthly cares and anxieties.

When you have parted with every thing, that claims your attention alone and beyond the work which I am called to perform, then follow me, live as I live, daily denying yourself for the good of others, being willing to lay down your natural life, if need be, rather than deny the anointing power, which rests upon me for the salvation of humanity. It is by following this advice that eternal life is obtained.

What is eternal life? Does it consist in standing around a great white throne bowing and singing psalms through all eternity? Is there nothing more? The throne of God in every man is his conscience, and when strictly obedient to its dictates according to light and truth, he is worshiping at the throne of God, no matter what honest labor employs his hands. Peter speaks of having left all to follow Christ, then asks what shall be the reward? Jesus says: To these who have followed me in the regeneration (not generation) shall be granted to sit on thrones judging others and again, they are to be "kings and priests," still farther in the parable, to those who had wisely improved the Teacher's gift, after being commended, were given more duties, as the care of five or ten cities. These things are very signifi-

cant, first, showing that we shall not be idle after our earthly labors have closed; secondly, that probation does not cease with our mortal existence. The very titles, King, Priest, or Judge implies onerous duties, as the welfare of a kingdom ministering at the altar, to discern between right and wrong; so to decide wisely in all cases of equity. These duties bring care and burden, not a condition of ease.

Those servants were examined and having been found faithful in their stewardship they were rewarded accordingly. Thus-it seems to be self evident that we are to work for souls after entering spirit life; for were there no sacrifice of what use is the office of Priest? So also of the offices of King and Judge.

Should any say these promises are fulfilled in this life, we would ask where the twelve Apostles sat on "twelve thrones judging the twelve tribes of Israel?"

This is what Christ declared they should do. They suffered cruel persecution until they yielded their lives in the hands of their enemies. They had no throne but the throne of martyrdom. Still we believe the promises will be verified, not only to the Apostles, but to every faithful soul. God grant we may merit the reward.

Canterbury, N. H.

Letter Box.

Enfield, Conn., 1883.

DEAR CHILDREN;—It is time to turn over a new leaf in the volume of your lives. Let the page be free from blots. You cannot recall your past mistakes, but they may serve as warnings for the future. Profit by dear bought experience. Form good vows and keep them. You must deny self, to gain im-

mortal riches. Selfishness should be despised, fought and conquered.

Perform the duty of the moment, whatever it may be; prepare for the future, by improving the present; prepare for death, by living aright now. Truth and purity are sure to win. Strive for a life that shall realize these virtues. No good effort is lost; what you desire, you endeavor to obtain. By desiring what is virtuous, you may become a power against evil. Abound in goodness, grow in holiness.

Let the daily service of your lives be an offering of "a sweet savor unto the Lord." Let each moment tell for good. Life is none too long for repentance. "As every grain of gold is valuable, so is each moment of time." How much time is lost! Wasted hours count up fast.

Gather the fragments of precious time, and make of them something of moment that will benefit you. Gather the crumbs of happiness, to give brightness to your lives, and make the way more cheerful. Garner the fragments of spiritual food into your souls, to nourish, and strengthen, and beautify; let none be lost.

Your Brother,

Daniel Orcutt.

WRITTEN FOR THE MANIFESTO. CHILDREN AND HOME CONVERSATION.

CHILDREN hunger perpetually for new ideas. They will learn with pleasure from the lips of parents what they deem drudgery to learn from books, and even if they have the misfortune to be deprived of many educational advantages, they will grow up intelligent if they enjoy in childhood the privilege of listening to the conversation of intelligent people. Let them have many opportunities of learning in this way. Be kind to them and do not think it beneath you to answer their little questions for they proceed from an implanted faculty which every true man and woman should take a great delight in cherishing.

AFFECTATION in any part of our carriage, is lighting up a candle to our defects, and never fails to make us noticed, either as wanting sense, or wanting sincerity.

THE MANIFESTO. JANUARY, 1884.

"HAIL! HAPPY NEW YEAR."

This simple term has a talismanic charm to the many thousands who in their pilgrimage through this life accept the opening of a new year as something of more than ordinary significance.

It is the breathing of a "Happy New Year" to all, to the aged and no less to the youth and little children. All alike have the anticipation of happiness in some of its multiplied forms. It awakens a thought for brighter days, for prosperous days, for days in which righteousness shall dwell permanently among men, and in which a spirituality from the abode of the pure in heart shall direct our minds and guard us on our heavenward journey.

The worldly-wise man makes it a data from which to begin anew in the accumulation of perishable treasures, where moth and rust must forever dwell. He looks forward to the time when he can have dismissed the old year with all that it may have lost or gained, and anticipates in the new, greater fame in his relations toward the world, and a more abundant increase of gold and silver and precious stones.

The religious mind also looks forward with pleasure to the opening of a new season, to the beginning of a new year in which will be found renewed demonstrations of God's goodness to man. In our preparation let us arrange a new order of resolutions which shall govern our conduct, and in this make our system of self-denial of greater practical benefit, so that while it affords a Happy New Year and a better result to ourselves, it may at the same time enhance

the happiness, more particularly, of our immediate friends and then in the good Providence of God gladden the hearts of all who know us.

Readers of the Manifesto will appreciate this very much and make the incoming new year one in which the anthem of "Good news and glad tidings" shall awaken a harmony in every heart. Our lives should be known by the good deeds that are made manifest rather than by the enumeration of weeks and months, and the introduction of a new year would then present to us a most fortunate season when we may renew, effectually, our obligations to God, and to his people, and step forward into newness of life that shall be an inspiration of love and good will to all with whom we may meet.

Increasing wisdom in truth and righteousness must follow the increase of Christ's government. The testimony will then bear a close relationship to the spirit of Divine Light, which like the refiner's fire will consume everything except the pure gold.

The anticipated New Year brings an inspiration of love and joy and even of beautiful visions. We see the heavens opened and the angels of God ascending and descending, we hear the revelations of great and good gifts and they betoken most emphatically the wonderful days that are to come. The whole world are in marching order and we see them moving on toward the beautiful Kingdom of God. In this inimitable future when the ransomed of the Lord shall return to Zion; in these millennial days when the knowledge of the Lord shall cover the land as the waters cover the sea, when the swords shall be beaten into plough-shares and the spears

into pruning hooks, are the days when righteousness shall dwell among men.

Indeed, and 1884 belongs to this glorious future. The days and weeks and months will move along with unerring precision, and as faithful workers for this wonderful day of God's grace, let us accept the baptism of the Holy Spirit and become the messengers of a gospel truth that shall save the world from sin.

A HINDOO has been preaching in Boston Mass. in a Unitarian church, and we trust that the church members have been made better by his presence. He does not profess to be a christian and may not see the necessity for such a change. He says "We believe in the grand doctrine that God in his spiritual glory has come down to earth, and that now access between him and us is direct. That glorious doctrine of true Christianity has been obscured and dimmed by men who lack the appreciation of the teachings of their own scriptures, but the time has come when the claims of the Holy Spirit shall be vindicated. If the spirit of God is a living presence, if he is a consuming fire, if he is a ready counselor, if he is one to whom every appeal may be made in a moment of perplexity and sorrow, we are bound to tell the world what the responses of that Spirit are."

This catholic spirit and clear view as seen by the distant light of a hindoo mind, would compare favorably with the greater light of a Christian dispensation. St. Paul has said, "As many as are led by the spirit of God, they are the sons of God," and no doubt this influence may be felt in India as well as in the United States.

THOSE who write for the Manifesto should not forward the Mss. till they have affixed their full name. If desired, the name can be withheld when the article is published.

Sanitary.

[From The Herald of Health.]

HOW TO PRESERVE THE EYESIGHT.

THE editor of the Huntsville, Ala., Democrat, who has passed his three score years without the use of eye-glasses, and can still, with his natural eyes, read fine print, wishes to give other people nearing the sere and yellow leaf the benefit of his ocular experience. Therefore, he tells them that in 1865 he found his eyesight failing, indicated by dark specks flitting over the page and a hazy appearance of the letters when he was reading. Remembering to have heard his mother say that ex-President John Quincy Adams (who lived to about 80 years) had preserved his eyesight and read without glasses by pressing the outer and inner corners of the eye together, the editor tried the experiment. After retiring to his bed at night, he has, ever since the fall of 1875, before going to sleep, pressed gently together the outer and inner corner of each eye between the thumb and fore-finger of the hand corresponding to the right and left eye, applying equal, simultaneous pressure to both eyes. Or, using but one hand, he has put the middle finger on his forehead above his nose and pressed together the corners of one between the thumb and forefinger, and the corners of the other eye between the third and fourth fingers, striving to give equal pressure to both eyes. The philosophy of the experiment is explained in this way: As people pass the middle age, there is said to be (and we believe it) a tendency of the balls of the eye to lose their convexity—in common parlance, to flatten. The habitual pressure of the outer and inner corners of the eyes together prevents flattening, and thereby preserves the original normal convexity of the eyes, and thereby the original power of seeing. Near-sighted persons are exceptions to the rule. Their near-sightedness (as we un-

derstand) is caused by too great convexity of the eye. Oftentimes, as they advance in years, their eyes flatten; that is, lose their original convexity, and become more nearly like the good eyes of young people, and they can see better without glasses, and lay them aside.

Whether our philosophical explanation is right or wrong, this one thing we know, that whereas we, over seventeen years ago, were losing our original power of seeing, now, by the manipulation of our eyes as above explained, we can see clearly without the use of glasses, we can read small print almost, if not quite, as well as in our youth, while men and women many years our juniors, some of them our near blood relatives, who have not resorted to our mode of improving the eyesight, are compelled to use glasses. Believing it our duty to mankind to do them all the good we can, we overcome our native modesty about writing of ourself by the consideration that we may benefit others by relating our own experience.

The reason why both eyes should be subjected to the equal simultaneous pressure is, that to see clearly, both eyes should behold objects at the same focal distance, and this cannot be if the two eyes have not the same convexity. If the two eyes should see objects at different distances, the object would present different images on the two retinæ of the eyes, and produce a confusion of images, and, of course, impair distinct vision. Instances occur of persons who have a natural infirmity of the eyes with different foci—one eye seeing at one focal distance, the other seeing at another focal distance. In such cases oculists provide eye-glasses of different foci, so accommodated as to correct the natural defect and make both eyes see alike.

[From the Phrenological Journal.]

THE INFLUENCE OF CHEERFULNESS ON HEALTH.

HENRY HETNOLDS, M. D.

CHEERFULNESS exerts an important influence upon the health as well as contributing much to the happiness of mankind. The cheerful man, woman, or child is more likely to be healthy than the gloomy one. Cheerfulness promotes digestion of the food, quick-

ens the circulation of the blood, and facilitates the proper performance of all the healthy functions of the body. The food eaten with pleasant companions is less likely to disagree with the dyspeptic than that eaten in solitude. Some dyspeptic persons have often remarked, that when dining with friends and agreeable acquaintances, whose companionship cheered them, they might eat freely, without subsequent harm, of substances which were sure to occasion distress when eaten at home alone. Not a few have noticed that when feeling despondent or feeble while alone at home, the arrival of pleasant acquaintances, or a visit to friends, would at once make them cheerful and cause them to feel like new creatures. If short seasons of cheerfulness will do so much for improving the condition of a person's health, it is easily conceivable that habitual cheerfulness would be a potent means of maintaining a constant state of healthfulness and physical enjoyment.

It may be urged, however, that good health promotes cheerfulness, and, consequently, instead of cheerfulness being the cause of good health, it may be the consequence. It is true, that good health is conducive to cheerfulness, yet there may be good health without cheerfulness. The two, however, have been designed by nature to be intimately associated. Every healthy child is generally cheerful and happy. So universally is this the rule, that many are disposed to regard childhood as the most enjoyable period of human existence, and regret that they are no more to experience the pleasant joys of youth. The child, however, has its troubles and sorrows, but is more cheerful than those of a "larger growth" simply because it sooner forgets its griefs and gives itself to the enjoyment of the pleasant things of its existence. The child is really a better philosopher than the man, and, consequently, finds more enjoyment in life, thus preserving its cheerfulness.

Some persons are notably more cheerful than others. For those who are naturally cheerful, it seems easy for them to maintain their cheerfulness; but, how are the naturally gloomy to put on cheerfulness? Will cheerfulness come at the bidding? The despondent can not become cheerful by willing

it. The proper conditions must be complied with, and cheerfulness comes as its result. Well directed efforts promote the attainment of cheerfulness. The mind must resolutely put aside corroding cares, keep aloof from worry, and take a hopeful view of the future. The mind may be active and devoted to the business of life, and yet so hold itself that life shall be full of cheerfulness. The cheerful mind is more likely to succeed in life than the gloomy one. Cheerfulness strengthens the power of mind as well as the body, and the cheerful mind is better able to cope with the difficulties of life than the gloomy mind is. The man who is busily engaged in business does not need to shut out cheerfulness from his life in order to succeed; on the contrary, by so doing he is less likely to succeed. By persistent effort every one may attain to a fair degree of cheerfulness. Well-directed efforts are almost sure to be crowned with success. Every one who will, may be cheerful.

Cheerfulness is one of the good things of life and is well worth possessing. Ralph Waldo Emerson well said: "The best part of health is a fine disposition." It is more essential than talent, even in works of talent. Nothing will supply the want of sunshine to peaches; and to make knowledge valuable, you must have the wisdom of cheerfulness. Whenever you are sincerely pleased, you are nourished. The joy of the spirit indicates its strength. All healthy things are sweet-tempered. Genius works in sport, and goodness smiles to the last; and, for that reason, whoever sees the law which distributes things, does not despond, but is animated to great desires and endeavors. He who desponds, betrays that he has not seen it. As we advance in years and in knowledge from youth upwards, instead of becoming less cheerful, as is frequently the case, we should become more cheerful. Cheerfulness not only best promotes health, but it also facilitates success in all of our undertakings, besides contributing to the enjoyment of life.

THE desire to be loved is human nature in its purity. It is the first impulse of the opening heart, and it lives and breathes in the bosom of all until the hour of death.

Lines written upon the occasion of the demise of our good and worthy Sister Mary Ann Emerson. Nov. 26th., 1883.

JAMES G. RUSSELL.

O HAPPY soul! most nobly hast thou done
Thy work below. A treasure thou hast gained,
Exceeding far Peruvian gold; and now
Thou goest home to thy eternal rest;
Unto that mansion now awaiting thee,
Which thou thro' faithfulness hast well prepared.
O dearest sister, while we truly know
The blessedness of thy immortal lot,
We can but deeply feel the loss of thee,
That thou shouldst leave us, even at the time
We cherished fondly such exulting hope,
That thou wouldst tarry with us yet a while,
A goodly while. Ah, sister, all in vain.
'Tis past. And we are left to move along
Without thy blest companionship to cheer
In many toilsome hours and walks of life,
But wilt thou not in spirit be with us,
To bless and comfort us? O be it so.
And tho' our earnest pleadings failed to hold
Thee longer tangible within our midst,
We hope and trust thy blest angelic away
Will move to ceaseless energy each soul,
That, struggling off, seems faltering betimes,
And growing weary in the gospel strife.
We know what power thy spirit can impart,
For many years, within the gospel field,
Hast thou to many given evidence
Of stirring qualities thou hast possessed,
The young and tender minds of trusting youth,
Have been protected, molded into forms
That beautify the Zion of our God.
And Oh, how very much they owe to thee,
Dear sister, guardian, parent—all in one,
They rise up now and call thee blessed. Thou
Who hast through every scene in life been true
To gospel principles, since first thou heard
The voice that called thee from a life of sin,
Art truly blessed. Thy reward is sure,
And thou hast gone to reap what thou hast sown—
A harvest of abundant golden grains.
It needs no eulogy to bring to view
The merits of our worthy sister dear,
For many here are witnesses most true,
Of her devoted spirit year by year.
These lines are written simply to portray
The deep emotions of affection'd hearts,
And as our sister passes thus away,
No wonder that the sadden'd tear-drop starts.
A constant burden-bearer all along
From early life to three score years or more,
Tho' frail in body, still in spirit strong,
Her exit now most deeply we deplore.
But she is gone, gone from our mortal sight,
Tho' still in spirit near us all the same;
While unto spirit realms she takes her flight,
Her blessed ministrations still we claim,
Thus, like our sister may we toil with care,
Thro' life till all its transient scenes are o'er,
That we may find our portion ever there,
In that bright world where parting is no more.
Enfield, N. H.

IN MEMORY OF ELDER ROBERT M. WAGAN.

ELAIN E. MCFARLAND.

"He crossed in the starlight gray and cold,
And the pale mists hid him from mortal view."

Onward the boatman came, regardless of our prayers and entreaties, regardless of our ceaseless watching and thoughtful care, and quickly transferred our brother across the dark river to the other shore. Up the shining way he went, to the golden gate, and passed in with a glad welcome from myriad voices of those who had long claimed him as a kindred spirit and co-worker in the cause of purity, truth and humanity. Hand clasped hand, as brother met brother, in that sphere of fraternal love, where temptation and sin are not permitted to enter.

In early life, a guiding hand from this spirit sphere, turned the thoughts, feelings and spiritual aspirations of our departed brother; away from the inharmonies of earth life, away from the strifes and ambitions of a merely worldly existence, to the cause which he so heartily espoused, and for which he so long and faithfully labored. As a child he was tractable and teachable, as a youth he was kind, courteous, loving and obedient; as a man, his noble qualities of head and heart were manifest in all that he said and did. Abroad he always showed himself the true christian gentleman. In business with the children of this world, he was prompt and decided, and honest to the last farthing, yet friendly and affable. At home we had reason to bless him every hour. To the children and youth he was a kind, tender, loving brother, never too tired, or too hurried or worried to say a pleasant word, or present some little token of appreciation, that was helpful and encouraging. To the aged he was particularly deferential and respectful, looking after their interests, anticipating their wants, and ever striving to make them feel that they were a blessing. In temporal things we leaned on him as on a staff that could never fail us. As a leader we were sure he would never lead us astray. As a teacher we had implicit confidence in the truths he taught. As a brother the best beloved. All about us lie tokens of his tender

love and care. On every hand are evidences of his ability to scatter blessings in the pathway of those under his charge. Self was ignored, and selfish interests and selfish motives found no place in his noble soul. Each year was a well rounded period in a life well spent.

Farewell brother, though our cup of affliction is brimming over. Rest beneath the shadow of the Tree of Life and we will toil encouraged by thy bright example and beautiful life of entire consecration. Safe beyond the rolling tide—safe from mortal suffering—safe from temptation—safe from the power of sin—safe in the companionship of angelic guides who will minister to thy every need—safe in thy Father's house of many mansions—safe in a home of perfect purity and love, we will leave thee. With sorrowing hearts we must say farewell,—dear brother, farewell.

Mt. Lebanon, N. Y.

ANGEL ADMONITIONS.

Be true thyself, if thou wouldst teach
The striving ones to love thee;
Be true, thy gentle words shall reach
The heavenly realms above thee.
For angels pause to catch the sound
Of words so blest and tender,
And bear the news to earth around,
Christ reigns in regal splendor.—*L. H. Canterbury, N. H.*

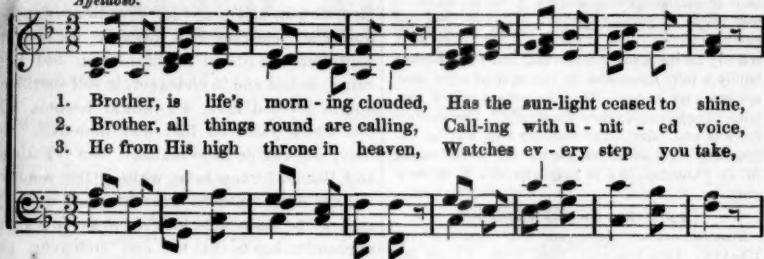
"CLEANSE first that which is within the cup and platter, that the outside may be clean also." The words we speak, and the acts we perform are as the contents of the cup and platter, if they are free from selfishness and all that pertains to the world, that world to which Christ referred when he said, "I am not of this world," our characters which may be likened to the outside of the platter will inevitably be without reproach.—*E. A. S.*

GOOD resolutions are an honor to every heart that forms them. But that honor takes to itself a new luster, and that heart is noble still, when the resolutions are not broken.—*The Guardian.*

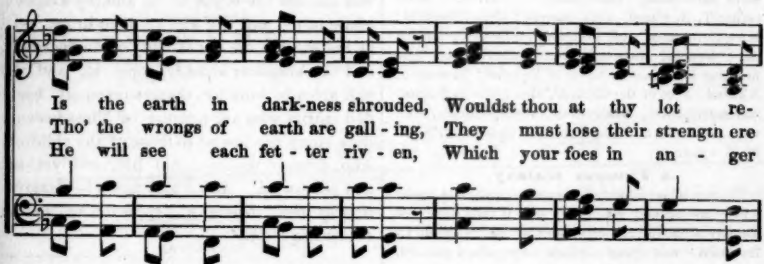
TRUST IN GOD.

*"Though thy sun may for a season cease to shine."*ENFIELD, CONN.
Affettuoso.

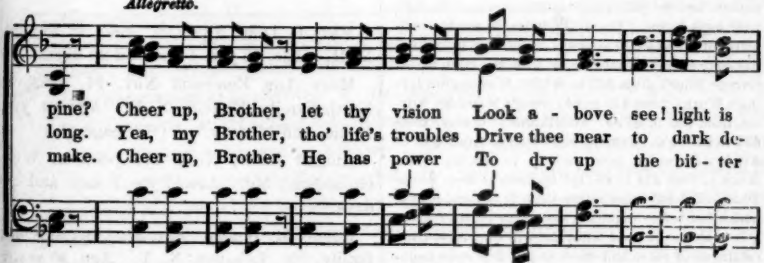
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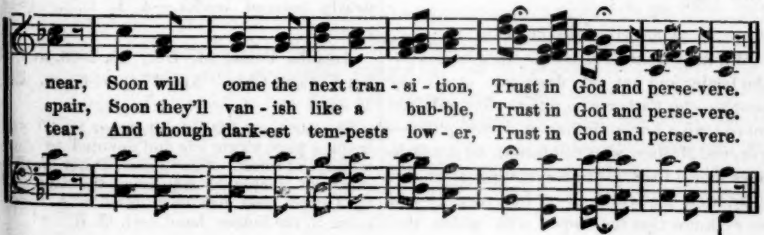
1. Brother, is life's morn - ing clouded, Has the sun-light ceased to shine,
2. Brother, all things round are calling, Call-ing with u - nit - ed voice,
3. He from His high throne in heaven, Watches ev - ery step you take,



Is the earth in dark-ness shrouded, Wouldst thou at thy lot re-
Tho' the wrongs of earth are gall - ing, They must lose their strength ere
He will see each fet - ter riv - en, Which your foes in an - ger

Allegretto.


pine? Cheer up, Brother, let thy vision Look a - bove. see! light is
long. Yea, my Brother, tho' life's troubles Drive thee near to dark de-
make. Cheer up, Brother, He has power To dry up the bit - ter



near, Soon will come the next tran - si - tion, Trust in God and perse-vere.
spair, Soon they'll van - ish like a bub-ble, Trust in God and perse-vere.
tear, And though dark-est tem-pests low - er, Trust in God and perse-vere.

Books and Papers.

HERALD OF HEALTH. Dec. This number contains an extended list of articles on Health which is well worth the perusal by those who love long life and happy days. The drinking of hot water as a remedy for the many diseases that afflict the human family is fully illustrated in the several rules that are given for its use. The department which contains "Studies in Hygiene for women" has also articles of real value. The work for 1884 will be enlarged by eight additional pages. M. L. Holbrook, M. D. Publisher, 13 & 15 Laight St. N. Y. \$1.00 a year.

[A first class monthly Magazine.]

PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. Dec. Contents: Prof. Nicholas Joly, the eminent French Naturalist: Foot prints in the Ancient Sand-stone, Illustrated; The Trance; Monsignor T. J. Capel, with portrait; Grand-mothers; King Cetewayo, with portrait; Investments which pay; General observations on Amativeness; The first gun for Peace; Slaves of Fashion; Genesis of Alcohol; Diet of the Chinese, also Notes in Science and Agriculture; Answers to Correspondents, etc., etc. Fowler & Wells, Pub., 753 Broadway, N. Y. \$2.00 a year.

A Famous Galaxy.

PEOPLE who delight in beautiful and good books will be astonished when they see, if they have not already seen, the announcements of the "Caxton Illustrated" and other editions of standard authors, issued this season. The typography, and all mechanical qualities of printing and binding are simply superb, and the prices a veritable marvel, to the old-time book-buyer. The list includes the works, complete, of Dickens, 15 volumes, reduced in price from \$22.50 to \$9 net; Thackeray's, from \$16.50 to \$6.75; George Elliot's, from \$12 to \$3.75; Washington Irving's Works, from \$20 to \$4; Scott's Waverley Novels, from \$39 to \$7.50; Hawthorne's Works, from \$21 to \$6.50; J. Fennimore Cooper's, from \$32 to \$12.50; Bulwer's, from \$31.25 to \$8.50; Wm. Black's, from \$15 to \$4; De Quincey's, from \$18 to \$6.50. The publisher sends them to any one for examination before requiring any payment, on reasonable evidence of good faith, and will send a 100-page catalogue of these and other works free upon application. John B. Alden, Publisher, 18 Vesey St., New York.

A SIGNIFICANT PRAYER.

WE know that thou art the Infinite love—the healer and not the destroyer of all thy people—the Father who pitieth his children more than a human father ever yet pitied—yea, the Mother, who comforteth all thy little ones more than a human mother ever yet comforted the children of her travail—and so we know that the hopes with which this

mortal life is inspired are but as buds which will bear beneficent fruit for us in the immortal life that is to be. We pray that we may believe in the immortal life—that we may aspire after it, and yearn for it, with an unconquerable yearning—not because we would lead therein a life of slothful ease, but because, in toil and in endeavor, in self-sacrifice and in devoted love, we would become all that which immortal life, and immortal life only, will enable us to realize. But O Father and Mother! even here, while "the muddy vesture of decay doth grossly close us in," may we be supremely content to serve a glad apprenticeship to that toil and endeavor, to that self-sacrifice and that devoted love. So will eternal life begin in us, and thy kingdom come in us, and thy will be done in us, even as the eternal life has already commenced for, and thy kingdom already come to, and thy will already done by, those supremely beatified spirits who are nearest to Thee because they stoop the lowest to those of thy children, who, even in the immortal life, are yet sad and sorrowful. Amen and amen!—*Inspiration of Rev. James K. Applebee in Boston Commonwealth.*

Deaths.

Mary R. Dow, Nov. 10, 1883, at Enfield, N. H. Age, 83 yrs. 4 mo. and 23 days.

Mary Ann Emerson, Nov. 24, 1883, at North Family, Enfield, N. H. Age 63 yrs. 10 mo. and 16 days. (See page 21.)

Abigail Shaw, Nov. 27, 1883, at West Gloucester, Me. Age 77 yrs. 7 mo. and 20 days.

Robert M. Wagan, Nov. 29, 1883, at South family, Mt. Lebanon, N. Y. Age 50 yrs. 6 mo. and 5 days. In him we have lost a dearly beloved leader.—A. E. C. (See page 22.)

Amanda Olmstead, Dec. 10, 1883, at Union Village, Ohio. Age 77 yrs. 4 mo. and 19 days.

She has been a faithful member for 60 yrs. living a pure virgin life and devoted to community interests. She honored her profession and zealously supported the cause of the Gospel and has now gone to a happy home in the better Land.—O. C. H.